

2

A

TREATISE OF LIBERTIE

FROM
IVDAISME,

OR

An Acknowledgement of true Chri-
stian LIBERTIE, indited
and published

By JOHN TRASKE:

Of late stumbling, now happily running againe in
the Race of Christianitie.

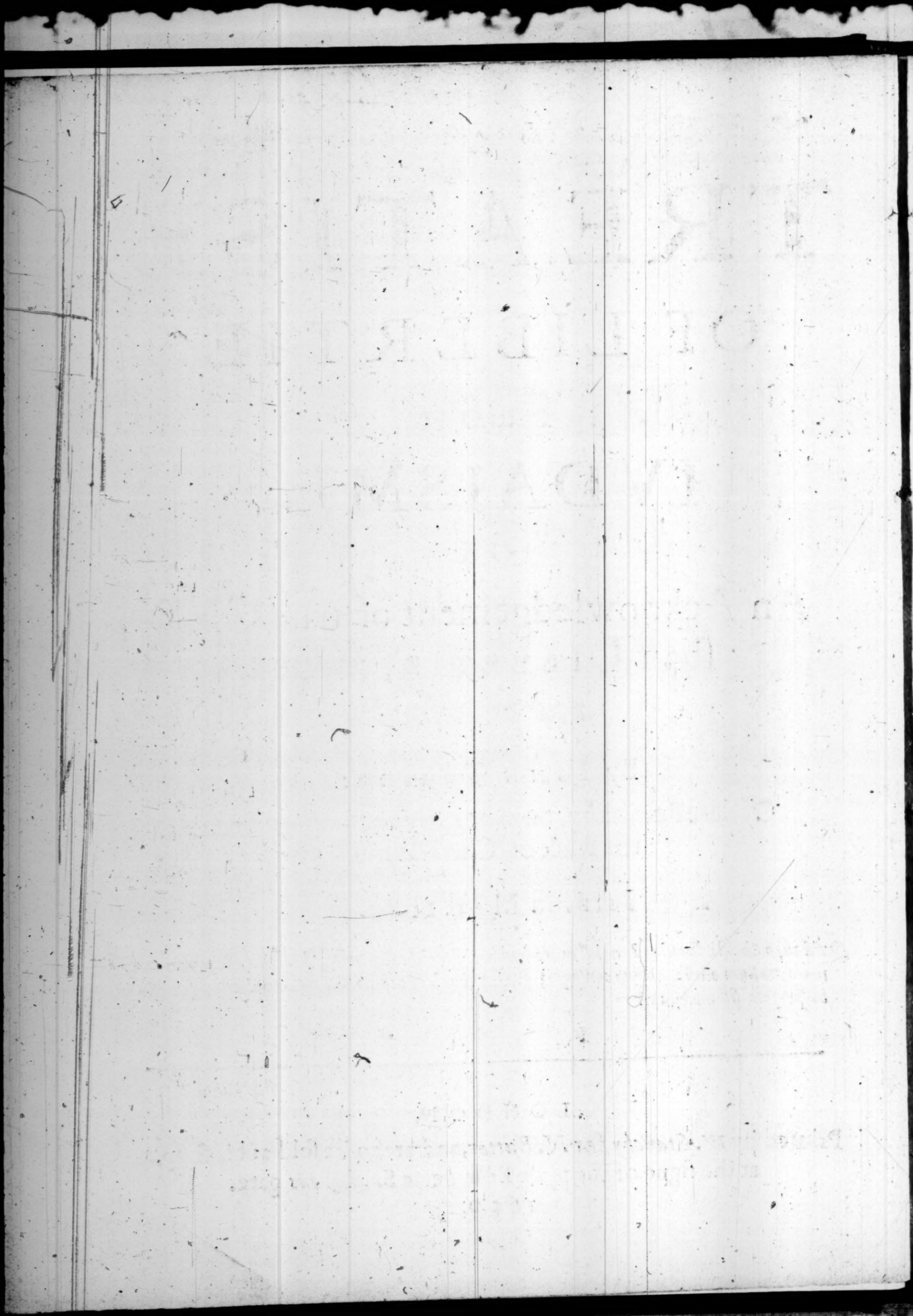
ISID. in MAT. II. 29.

*Quid iugo Christi suavius? quid onere leuius? à scelere abstinere, bonum velle, omnes a-
mare, nullum odisse, æterna consequi, presentibus non capi, nolle inferre alteri, quod sibi
perpeti sit molestum?*

LONDON,

Printed by W. Stansby, for N. Butter, and are to be sold at his shop,
at the signe of the pyde Bull, neere S. Austens gate.

1620.





TO MY HOLY
AND TENDER MO-
THER, THE CHVRCH OF
ENGLAND, ALL INCREASE OF
Peace, Prosperitie, and holy Vigilancy,
vnto the glorious appearing of
IESVS CHRIST.

To whome



NEarth, rather then
to you, (*blessed & bles-
sing Mother*) should I
direct my Supplicati-
ons, Deprecations, and
my Thankes? Seeing
by Gods grace and
your prudent patience
amidst so many sore
tryals, I haue yet a
breathing time left; &
may for a while sit downe, contemplate and admire:
O the vnspeakable loue of God, in reducing me in-

To my holy Mother,

to this way of Peace ! O the most necessary, and
wholesome Authoritie and tender care of an Ortho-
doxe Church in retraining mee ! For alas, whither
was I running ? as one yet ignorant of that due awe
to my deare Mother : by whom I haue bene borne,
nourished, and now happily kept backe from Hellish
wandrings. How dangerous is Singularitie ! How
bitter Contention ! How sweete and safe is godly
Peace ! and how perversely did I behaue mee to so
kinde and carefull a Friend ! Did not my Mother
keepe for me the sacred Scriptures ? prepare learned
Ministers to further my knowledge in the sound
Truth ? was I not tenderly receiued in her gentle
arms by holy Baptisme ? carefully trained vp in diuine
Learning, by her Children my godly Parents ? great-
ly graced by being (though vnworthy) employed,
ason of her Ambassadors ? and much borne with,
and duly watched over from my birth till now ? Yea,
when (in my ignorant zeale) I forgot me so much, as
to begin to listen to (some find-faults or rather make-
faults) my holy Mothers contemners : even then
were their mutinous counsailes at first irksome vnto
me. Yet at length shee waxed old, in my conceit, and
grew very deformed and decrepit in mine eyes. And
when I began to looke strangely at her, to resist her,
speake euill of her Wisdome and graue Aduice : dis-
like her Waiters, despise some of her excellent Am-
bassadors, and set over-lightly by all that shee was
able to send ; yet (O Patience inuincible ! imitating
our heavenly Father) Shee waited for my returne.
And though hauing endured some reproch, by the
spot which I cast on her face, yet spent shee much
time,

time, and cost for my Cure; consulting also at length with her most Honourable and Wise Counsellours; graue and worthy Iudges; learned and experienced Lawyers, shee was forced to vse the aide of her most potent, and prudent earthly Guide, to bring me by chastizement to Humilitie, the low but open gate vnto reforming grace, which inlightned mee to see the error of my way. At last perceiuing that solitarinesse was best for mee, shee inclosed mee awhile to contemplate what I had formerly done: yet at that time had I libertie to heare the Word preached: the vse of my Bookes, Food and Raiment enough, (vnlesse by the mistake or default of the Iailours other things fell out) and seemely attendance I was by my Mother allowed: and so continuing about a yceres space; euen till that set time, wherein God was pleased to withdraw the cloudie veile from mine eies; and the first thing I vnderstood, was my Mothers great Authoritie; this was I thoroughly settled in (about sixe moneths) ere I came to see my foule failings, in those points of *Iudaisme*, at what time I set my selfe more seriously to seeke the Lord: and with Fasting and Praier, was instant with him night and day without ceasing, to discover vnto mee what I saw not, and to teach me what I did not yet cleerly vnderstand: which when it pleased him of his infinite goodnes, & neuer failing compassions, to effect and bring to passe: I was much astonied, and so amazed at my fearefull wandrings: that I scarce could abide to looke downe into that balefull *precipice*, whereout the hand of the Almighty had drawne me. And though I was thus pulled out of that Pit and horrible clay, yet the vglinessse

To my holy Mother,

ness of my pollutions, made mee both afraid and ashamed to point at mine owne deformities. Incumbred I was with many thoughts how to discover my minds change; & how to walke for the time to come, and yet after a few daies, I could not but disclose it: It was within me like a fire in my bones, I was weary with forbearing and could not stay, and I resolved that it was both my duty and safetie to addresse my selfe to those whose lips preserve knowledge, and hands authoritie. If a Leaper was to shew himselfe to the Priest, and such as were full of vncured Blaines and Sores, to shew themselves to the High Priest: why should I bee afraid to present my selfe in my Scars to the Guides and Gouvernours of this Church, for the glorifying of that grace which purged my Corruptions, and healed my Sores? I therefore forthwith addressed mee to the most Reuerend Father of this renowned Church, by him imploring reconciliation to my iustly offended Mother: And since, how open hath her bosome beene to her returning sonne, how ioyfully hath shee receiued, readily instructed, and willingly restored me to my sacred Office againe: and how blessedly haue some beene reduced by my weake helpe into the way of peace: from which they had swerued with me, (though not all by me) I am not able to expresse with Pen. Neither shall I cease to vse all my industrie to bring againe all that haue strayed by my word or example, as by my Mothera leaue I shall bee authorized so to doe: seeing through Gods Mercie they are not manie, and those that are, no way dangerous, being such as haue little force to perswade any, and the most such as imbra-

braced those things, without my aduice, and some contrarie to my iudgement at that time: and as I haue publicly by preaching againe proclaimed my true change, so shall I priuately by practise confirme it to all with whom I shall conuerse (by Gods grace) vnto my liues end.

And who am I, that I should be any more troublesome to so indulgent and gracious a Mother? No verily, I shal neuer forget her mercie, wisdom, bountie, and meekenesse towards one so farre gone, though I should participate no more of her loue: And I am the more bold to disclose my whole heart vnto her, because she knowes that greater, more eminent, learned, and glorious members, haue had their foule slips. And though I forbear to name any, lest some should think I doe parallel my selfe with them: nor had we any to name either vnder the Law or Gospel, as examples to induce vs to be willing to acknowledge own our deformities; for the magnifying Gods Mercie, edifying his Church, and humbling our selues: yet we cannot but know, that *there is nothing so covered that shall not be reueiled, nor hidden that shall not be knowne*. Neither shall hidden things of darkenesse, lurke alwaies in secret. The Lord will come, and all mens sinnes shall be layed open: such as goe not before to iudgement to their sauing, they must follow after to their eternall torment. Neither can I conceiue, that in this light, and loue of the Gospel, in the midst of true Israelites, in whom is no guile; especially in the knowledge of my tender Mother, any derider shall be suffered to disport himselfe with the nakednesse not of a father,

To my Mother, &c.

but a failing brother : or any scoffing Ismaelite, to mocke at *Isaacs* minoritie, or any vncharitable inconsiderate brother, to vpbraide with what hath beene formerly done; much lesse, any Idolatrous *Rabsakeh*, to raile on the least servant of God. But that on any such iust occasion giuen, it shalbe lawful for such as haue an heart to the combate, to enter the lists againe, in the spirit of Meekenesse, though onely with a sling, and such smooth stones as may be chosen in our holy riuer of life. And in the confidence of this later, with the excitement of those former motiues, I am encouraged to penne what is done, concerning the Christian Libertie I doe now vnderstand. And though I am yet farre short of what my most iudicious Mother may expect for my large time; yet well knowing, that she is so like our Lord of glorie, that she hath learned long since, to accept of weak works, where she perceiues willing mindes, according to what her children haue, and not according to what they haue not: I now rest, and am resolved to re-remaine, though of late seemingly departed for a season, yet sincerely returned for euer,

*And at this time, thy duti-
full and obedient sonne,*

JOHN TRASKE.



TO
THE CHRISTIAN
READER.

COURTEOUS READER,

IF I may not question thy Christianitie, then, I hope, not suspect thy charitie, in the view of this short Treatise. And though it bee somewhat confused, yet better is a tattered habite, where the body is sound, and the heart sincere, then gorgeous and well set attire on a false heart, and rotten carcassee. And what euer this booke may seeme to portend, yet I aime at nothing but mine owne discharge of dutie, in the free acknowledgement of all my failings. I meddle not with the instruction of any, but the helpe of such as haue beene hurt by mee; and that all may know that I haue done with Iudaisme. Helpe mee, therefore, as I should helpe thee, against secret slanders, and willing mistakings of some maleuolent ones: And tell them that with me, that Pentameter is so true:

πῦρ γὰρ ἀναγκῆς τοῦ χρίμ' ἀνιδεν ἔστι.

Euerie forced businesse is grievous,

*That I should neuer haue done ought by constraint: Yea,
I know certainly, that Nemo inuitus bene agit, etiam-
si bonum est, quod facit, No man unwillingly doth a-
ny*

To the Reader.

my thing well, though that which he doth be verie good. It is almost a whole yeare since God graciously relieved mee in so great a strait. And though some pennes haue runne (as I since perceiue) and tongues beene exercised, in wounding mee causelesly in other things; yet God is sufficient to take iust reuenge, if my obedience were once fulfilled: Which vengeance, God auert, if it be his will, by giuing them hearts to raze out some vntruths out of their more then satyricall Inuectiues, and forbear reproches for time to come. And desiring thy patience to reade the whole ouer, passing by the quotations in reading, though not in trying the truth of them all:

I rest,

May 5. 1620.

Thy brother,
that prayeth for thee,

IOH: TRA.



A
T R E A T I S E
O F
L I B E R T I E:

Against
Judaisme.

CHAP. I.

*The Authors preparation of himselfe to write, and
helpe to some others, to read profitably, what fol-
loweth in this Booke.*



Mongst the manifold fruits of the holy
Spirit, there is one, which is often read,
freely acknowledged, much commen-
ded, yet least practised by the most,
that should be the greatest proficient

B

in

in Christs Schoole: and it is Meeknesse, which is expressly required of all; whether Instructors, or instructed; in authoritic, or vnder gouernement; Pastors, or people; men, or women; and hath beene euer of great price with God, in the time of the Law: as it is now much set by, and highly valued, in the Gospels peace. As beneficiall it is, as any other grace, attended with as many pretious promises: as manifest a signe of the truth of Gods grace, as may be had. So that, though a Lyons boldnesse, a Serpents wisdom, a Doves simplicitie, or rather innocencie, be true badges of sound Christianitie; yet it may be said, and that truly, that a Lambe-like meeknesse surmounts them all. Neither is it left to euerie mans choyce, to be mecke, or no; but the man of God is inioyned it, and to all other men it is commanded, in plain words; as to *Timothie*, *Thou, O man of God, flie these things*, (namely doting about questions, strife of words, peruerse disputings, the loue of money,) and *follow after righteousnesse, godlinesse, faith, loue, patience, and meeknesse: 1. Tim. 6. 11.* And, *The seruant of God must not strue, but be gentle to all men, apt to teach, patient, in meeknesse instructing those that oppose themselves, if God, peradventure will giue them repentance, to the acknowledging of the truth: 2. Tim. 2. 24, 25.* And to *Titus*, the first Bishop of that Church of the Cretians, he saith, *Put them in mind, to be subiect to principalities, and authorities, to obey Magistrates, to be readie to euerie good worke, to speake euill of no man, to be no brawlers, but gentle, shewing all meeknesse to all men: Tit. 3. 1, 2.* So that such as set light by this ductie, are no better then Rebels against God

God, and what euer pretence they may haue, Rebellion is written in all their fore-heads. Besides, Christ himselfe hath pronounced them *blessed*, Math. 5. 5. *They shall inherit the earth*: when ianglers, and such as are contentious, and full of strife, shall be authors of their owne woe, and plunge themselves into much miserie, and be an occasion of rooting themselves out of their habitations, meeke ones shall peaceably possess the places where God hath graciously planted them: so saith the Psalmist; *Yet a little while, and the wicked shall not be; thou shalt diligently consider his place, and it shall not be. But the meeke shall inherit the earth, and delight themselves in abundance of peace*, Psal. 37. 10, 11. Neither shall meeke ones erre in iudgement, but they shall be taught Gods way, Psal. 25. 9. Yea such is the excellencie of their condition, that Gods Kingdome is their vndoubted possession, seeing *against* them, *there is no Law*; Gal. 5. 23. And it is an euident note of election; Col. 3. 12. And a notable helpe, to make Gods Word a sauing Word, to such as heare it, Iam. 1. 21. And; *a meeke and quiet spirit, God highly prizeth*, 1. Pct. 3. 4. Mecke ones, of all others, haue a possibility of being *hidden in the day of the Lords wrath*, Zephan. 2. 2, 3. Who then is he, or where is he, that will be slacke at all in labouring to be as meeke as a Lambe, in all his conuersation? And that such as are desirous, may attain it, the blessed Spirit, hath left directions how such may be holpen thereunto. As first, by the due and serious view, of what we our selues haue beene, and at lest our pronenes to the same or like euils with which others are, or haue beene intangled, and ouercome.

So *Paul*, willing *Titus* to teach his Disciples, to shew all Meekenesse to all men, useth this as a reason or motiue thereto: *We our selues also were vnwise, disobedient, deceiued, seruing diuers lusts, and pleasures, living in malice and enuie, hatefull, and hating one another, Tit. 3. 3.* As if he should haue said, Why should we behaue vs angerly, or proceed bitterly, or disdainfully against any, seeing none are so odious, but we haue beene as vile as they? They be foolish, and haue not wee beene vnwise? they rebellious, and we were disobedient: they deceiued and intangled with errours, and we once knew not the way of peace: they serue lusts and pleasures, and wee haue beene as base slaues to our owne desires: they are now malicious, and we haue liued in malice and enuie: they deserue contempt, and we haue been worthis of all manner of hatred. Moreouer, if we consider, that which may yet befall our selues, seeing we stand not by any power or strength of our owne, this will much auaille vs, to worke in vs, Meekenesse: Not onely to open prophane, and such as are not yet called, but to failing brethren, especially as haue beene ouertaken by some subtile and strong temptations: that they may bee restored againe to their former standing, and that *in the Spirit of Meekenesse, Gal. 6. 1.* If spirituall men did but weigh this, duely, there would not be so bitter inueighing against others, in the state of lapse, much lesse in the case of recoverie; when men are knowne to acknowledge willingly all their failings; or haue in them a good forwardnesse to confesse, and forsake them, as they daily perceiue them to be faults indeed. And if we set before our
 eyes

eyes examples, it may helpe much thereto: Seeing it is left as *Moses* chiefe praise, that *he was a verie meeke man, aboue all the men that were on the face of the earth*, Numb. 12. 3. And our Lord proposeth his owne example, in this aboue all other things, where he saith, *Learne of mee, for I am meeke, and lowly in heart*; and addeth a promise vnto it, *You shall finde rest to your soules*, Matth. 11. 29. And if these helpe not, pray for it earnestly, as *Zephany* willeth, where he saith: *Seek the Lord, ye meek of the earth, seeke righteousness, seeke meeknesse*. Zeph. 2. 3. So that to shut vp all, This Meeknesse is an excellent ornament to all, and the proper liuery of Gods Elect, whereby they may bee discerned from such as are filled with gall, and wormewood. By this, the penne that is truely guided, is kept from dropping downe any poyson of bitternesse, to grieue any; from all proud scorning of failing brethen; and by it men are holpen to reade things written, with such respect, as if they had been written with their owne pen: yea, to doe to all men as they would be done vnto, and to forbear to doe ought to any, which they would be loath should bee done to themselues: And thus much, for some preparation, to that which followeth, concerning the truth of that
 Libertie, which true Christians doe all
 enioy.

CHAP. II.

A small taste of true Christian Libertie.

GREAT was the Liberty, those Senators (in conceit) vaunted of, at the wound of that beast, which yet lived, though mortally wounded, by *Cheereas* Sword: so that Liberty, and onely Liberty, is the Souldiers watchword. But how great! glorious! costly! and certaine this Libertie is! no heart can conceiue, nor tongue expresse, much lesse any Pen describe, the glory, and admirable excellency it doth containe. This true Christian Liberty, this sonne-like freedome, is that, which God himselfe hath bestowed, Christ Iesus purchased, and the holy Spirit declared to such as truly belecue; and such Libertie it is, that if the giuer bee respected? it must bee greatly esteemed: the cost bee valued? it must bee highly prized, or the commoditie thereof weighed? it cannot but bee earnestly desired, and zealously defended, against all, that in any wise would limit, such boundlesse loue.

Wherefore, seeing, God the Father, hath bestowed, *Gal. 4. 4, 5, 6.* God the Sonne, purchased it, at the price of his owne blood: *Iohn 8. 36. Act. 20. 28. 1. Pet. 1. 17, 18.* God the Holy Ghost declared it to all, in whom he also vouchsafeth to dwell, *2. Cor. 3. 17* and seeing I am one of them that professe such freedome, and haue testified before many witnesses, that I doe now vnderstand more cleerely, the mystery thereof: I shall in a few words labour to expresse it to all that are indued, but with the least beginnings of the same free spirit, *Psal. 51. 11, 12.* That

That a Liberty there is, if any were so impudent, as to deny; yet can none bee so ignorant, as not to conceiue, that such a thing must of necessitie be confessed, seeing it is so often mentioned, and a Law for it declared, to all that vnderstand. *James 1. 25.* But all the strife is what Libertie it is? and who they are, who may be truly said, to enioy such freedome? For answere to both; it is affirmed, that this Libertie is a freedome from the Law, from Sinne, and so from Hell, and all feare of condemnation: from sinnes accusation; the Lawes condemnation: and Hells anguish and that eternall separation, from Gods comfortable presence for euermore: We are diuorced from the flesh, and so free from it, yea dead thereto, and so at liberty from the Law, as it is written, *The Law hath dominion ouer a man, as long as hee liueth; for the woman which hath an Husband, is bound by the Law, to her Husband: so long as hee liueth; but if the Husband be dead, shee is looscd from the Law of the Husband: so then if while her Husband liueth, shee be married to another man, shee shall be called an Adulteresse; but if her Husband bee dead, shee is then free from that Law; so that she is no Adulteresse, though she bee married to another man Wherefore, my Brethren, ye are also become dead, to the Law, by the bodie of Christ, that ye should bee married to another, euen to him who is raysed from the dead, that wee should bring forth fruit vnto God: Rom. 7. 1, 2, 3, 4.* By this similitude is our Diuorce exemplified, yea, our freedome from the Law, by the death of Christ; and our death in Christ, is most plaine to all that doe vnderstand. And lest any one should yet doubt, and not
rest

rest fully satisfied, the Apostle a little after doth instance in himselfe, and saith thus, *I was alieue without the Law once; but when the Commandement came, sin reuiued, and I dyed; and the Commandement which was vnto life, I found to be vnto death, Verse 9. 10.* and then hauing put a manifest difference betweene his flesh and his faith: his inward and outward man hee concludes with an exclamation thus: *O wretched man that I am! who shall deliuer me from this bodie of death?* And in another place, hee saith, *I through the Law am dead to the Law, that I might liue vnto GOD, I am crucified with Christ: Neuerthelesse I liue, yet not I, but Christ liueth in me, Gal. 2. 19, 20.* What can be more plaine then this? that being thus baptized into Christs death wee are free from the Law: and it hath no more such authority to condemnation, ouer vs at all. By this also are wee dead to sinne, *Rom. 6. 1, 2.* That is, as obey we cannot, so disobey we doe not; and so hath Hell, nor Deuill, no more to doe against vs. If sinne would stand vp to accuse, God himselfe hath discharged vs: by himselfe wee are esteemed iust: If the Law would iudge or condemn, *Christ himselfe hath dyed*, to yeeld it the due, and is risen againe, being set downe at Gods right hand to make intercession for vs. If trouble, yea the powers of Hell it selfe, would indeuour to separate vs from the loue of God; it cannot, they can neuer preuaile, *Rom. 8.* So that a Libertie here is, but none to the flesh, *Gal. 5. 13.* None to sinne, *2. Pet. 2. 18 19.* No cloke for malice, *1. Pet. 2. 16.* But a libertie to Righteousnesse and Holinesse, *Luke 1. 74, 75.* yea, to runne the way of Gods Commandements, *Psal. 119. 32.*

As it may stand with faith in Iesus Christ, *Ren. 12. 17.*

But for that Libertie from sinnes power is granted, and freedome from Hell defended, or at least desired, by all; and willingly acknowledged by men of sound iudgement, to all beleeuers: therefore it is Libertie from the Law, which is here to be proued, to such as are willing to know the same: we are set free from the whole Law which saith, *Cursed is euery one which continueth not in all things, which are written in the Booke of the Law, to doe them: Gal. 3. 19.* Free we are from that seruice, in the *oldnesse of the Letter, Rom. 7. 6.* Free from that forme, which was written in stony Tables: and presented to those naturall Israelites, in Moses hand, *2. Cor. 3.* And Christ is the Lawes end, for righteousness to all that beleue, *Rom. 10. 4.* Free we are from all punishment which the Law exacteth, for time past; and from all rigorous and strict performance, of euey part thereof for time to come. The same mans nature, yea, flesh and bloud which transgressed, and is obliged to such formall obedience, and exact seruice, hath now satisfied, and borne the fury due to that transgression, *Heb. 2. 14, 15, 16.* And wee by faith in him haue yeelded obedience, and all satisfaction: and are so accepted as obedient, *Rom. 4. 7, 21.* Our Libertie from sinne being nothing else but an effect of this freedome from the Law, though that from sinne bee first knowne, ere this from the Law can be perceiued, *Rom. 6. 14.* For where no Law is, there is no transgression, *Rom. 4. 15.* And whosoever is not free from the Lawes rigour, must needs be subiect to sinnes tyranny. Free then we are from the Law, as it is wraths Minister, as it can doe vs no
C good,

good, as it is weake through the flesh, *Rom. 8.4.* Neither doth it at all auaille vs to iustification: though for obedience it still serueth to curbe our old man: and to quicken the new man: though the flesh bee now become so contrarie to it, as it is not nor can euer bee subiect thereto, *Rom. 8.7.* And Christ in vs, doth the will of God for vs, in truth; and without vs hath satisfied Gods wrath for vs, and also performed that formall obedience, which God requireth: so that within and without, all our perfection is nothing else but the perfection of Christ himselfe. If then wee are free from the morall Law, in respect of Iustification, how much more from *that Law of Commandements, containd in Ordinances?* *Ephes. 2. 15.* called also *the hand-writing of Ordinances, Col. 2. 14.* which was against vs, and contrarie to vs, being a middle wall of partition: to keepe vs that are Gentiles, in the flesh, from any fellowship with Israels Common-wealth, and from all participation, in their glorious priuiledges: *Ephes. 2. 14.* The bond-woman, that Law: and her Sonne, the flesh, is now cast out and quite expelled by true Beleeuers: and the free-woman, the Promise: with her Sonne the Spirit: is onely to bee respected, for that the inheritance is now by promise. The Law as *Hagar*, was added after the promise was made. And as *Abraham* after the Promise, that he should haue a Sonne, tooke *Hagar*, *Gen. 16.* and of her begat *Ismael*, who was not the Seed who must inherit; so also long after the free Promise of Saluation made to Mankinde, through Christ alone, and that onely by Faith in him: *Abrahams* Seed tooke the Law, and by the
workes

works thereof sought to inherit, but found the Law not it, by which any inheritance could bee obtained.

From all this learne we, not to burden our selues, beyond our power, nor to hold fellowship with one that is mightier, and richer then our selues, for that the Earthen Pot and the Kettle agree not together; nor our outward man the flesh, with the spirituall Law: and for vs in the point of Iustification, to seeke to bring our old man to the Lawes obedience, is to bring drosse to fire: to put a weake Infant, or a liuellesse Carrion, to the Combate with a mightie Giant: yea, to bring the Lawes workes, to the corrupt mans practice: is to set a new piece in an old Garment; to put new Wine into old Bottels: neither can such an earthen Pot as is our olde man, and the Kettle, the Law, bee smitten one against another, without the Pots danger: for as the euent of these, would bee the greater rent of the garment, so fondly patched; the bursting of the Bottels so ignorantly filled; and the dashing of the earthen Pot in pieces: so all that euer indeuour, to yeeld that Law-obedience, as to seeke to be righteous therby, with this dead body, though a delight they may haue in the inward man: and a desire, and indeuour so to doe, with the outward man: yet the good, they would, they shall neuer perfectly effect, and the euill they would not, that shall they performe, *Rom. 7.* This was that made *Paul* cry out, for our example to bee deliuered, or set free from so dead a bodie. And concludes also that from it hee is freed by *CHRIST*s owne death: God hath deliuered him from his dead bodie,

by Iesus Christ, and so from the Law, & from sin, and consequently from Hell; and this is that Liberty of which we are possessors; & of this, & onely this it may be said, *If the Sonne hath made you free, you shall bee free indeed.* If then the flesh be crucified, the Law is satisfied: If the flesh haue obeyed, the Law is fulfilled: And this is done, euen in our owne whole nature, and that as it is said by Iesus Christ wee liue, now no more the life of the flesh: For that all such, as so liue, are *all their life time subiect to bondage, and in feare of death and damnation.* And yet that this Libertie, may the better appeare, we may consider in the next place, the persons set free.

And they are all such, as are borne, not of bloud, nor of the will of the flesh: nor yet of the will of man, but of God: Iohn 1.12. For that which is borne of the flesh, is flesh: Iohn 3.6. And flesh and bloud, can neuer enter the Kingdome of God, neither may corruption, inherit incorruption, 1. Cor. 15. 50. And wee haue learned, that all flesh is as grasse, and all the glorie of man, as the flower of grasse; the grasse must wither, and the flower fall away, but the Word of the Lord endureth for euer; Isa. 40. 1. Pet. 1. 24, 25. And wee are borne againe, not of corruptible seed, but of incorruptible, by the Word of God which liueth, and abideth for euer. So that the free men, and such as are set at Libertie, are not such as are borne of men, but those that are borne of God; they onely know this Libertie, and are truely acquainted with the priuiledges thereof; they are such, as doe now finde in them, the power of the Spirit of Life: they doe mind heauenly, and spirituall things: are quickened, in their dead

dead bodies. Col. 2. 13. in part to yeeld true, and sound obedience, to the spirituall Law: They haue the Spirit of the Sonne inabling them with boldnesse, to call God Father; and *the same Spirit witnesseth to their spirits, that they are the children of GOD;* Rom. 8. 15, 16. They can deny themselves, groaning in themselves to be set free in body, as they are in spirit, from the bondage of corruption, and yet can wait patiently, for that full Redemption: they haue the spirit of Prayer, and Prayse, and are conformable, in a great measure, to Christ himselfe. These are called to Liberty, and entred into *the glorious Liberty, of the sonnes of GOD,* Rom. 8. 21. Neither are such free men, Lawlesse, or at all fruitlesse: for as sinne, that is, serue sinne, they can neuer, as they haue formerly done: Rom. 6. 1. *Iohn 3. 9.* So are they exercised in the spirits fruites, and in them they abound: *Love, Ioy, Peace, Long-suffering, Gentlenesse, Goodnes, Faith, Meeknesse, Temperance,* they can now declare. Gal. 5. 22, 23. These *enuy not, vaunt not themselves, are not puffed up, behaue not themselves vnseemly; seeke not their owne; are not easily prouoked; thinke no euill; reioyce not in iniquitie, but reioyce in the Truth; beare all things, beleue all things, hope all things, and indure all things.* And if this be lawlesse-nesse, such lawlesse persons are wee become: yet are we sure, that such are *not without Law to God, but in the Law to Christ:* It is the royall and perfect Law of Liberty, which these haue attayned, and in it they walke. That is their mirror, and continuall glasse, in which they behold themselves, day by day. *Moses* glory is now no glory to them: Nor *Moses* face doe

do they any longer looke after : It is the glorie of Christ Iesus which they admire, and on his most glorious face, they are bold to gaze, and thus *are they changed, from glorie to glorie*, 2. Cor. 3. 18. haue received grace, for grace. Iohn 1. 16. And are indeede proceeded, *from faith to faith*: Rom. 1. 17. They haue the glory of Christ, for the glory of *Moses*; the grace of the Truth, for the grace of the type: And are come from faith of conditionall Promises, to faith of free Promises: They are so farre from being obliged, to any Iudaicall Ceremonies, or Mosai-call Rites, that they are free from the burthen of the Ceremoniall as vtterly abrogated, and the Curse of the Morall Law, for which Christ hath satisfied.

These then are those free men, true inhabitants of our new Hierusalem, Gal. 4. hauing that *white Stone*, with the new name, Reuel. 2. haue eaten of the tree of life, in the midst of Gods Paradise, vers. 7. Haue on the wedding garment. Mat. 22. *Liue by faith*. Gal. 3. 11. *Walke by faith*. 2. Cor. 5. 7. *Worke by faith*, Iam. 2. 18. *Are clothed with that fine white Linnen*. Reuel. 19. These doe declare the truth of their faith, by the power of their loue. Gal. 5. 6. Performe no workes of the Mosai-call Law, nor can performe them, but in the workes of faith these doe abound, Rom. 3. 28. So that albeit by the flesh in forme, these doe no worke perfectly, yet by Loue in Truth they are fruitfull, and rich in good workes, they haue willing mindes, and their workes are accepted according to the truth of their affections which God onely can see: 2. Cor. 8. 12. *Abrahams* example makes it manifest: who being commanded to sacrifice a sonne, sacrificed a Ramme;

Ramme ; and the Ramme was accepted, where a sonne was exacted : *Abraham* offered his sonne *Isaac* but how ? not by sight, that was a Ramme; but by faith, that was a Sonne : *Heb. 11. 17.* And *James* expressly names this as *Abrahams* worke, though by sight, and sence he did no such worke at all. *Iam. 2. 21.* This is that great Mystery of Godlinesse, and herein lyes the sound comfort of Christians, that are so free from the worldly Rudiments and intollerable bondage of shaddowes and Ceremonies, as that for Iustification the exact fulfilling of the Morall Law is not now required at their hands: but if they consent to the goodnesse thereof, are willing to doe it, and reioyce therein; though the good which they would they can neuer perfectly effect, nor exactly performe, but the euill they would not is euer mixed therewith, yet is this will, this free consent, this lasting and increasing delight, cleared through Iesus Christ, as if they had perfectly done what God requireth, *Rom. 7. 2. Cor. 8. 12.* And by this it is cleared that our Libertie is no carnall, but a spirituall: no seruile but a son-like, no short or momentanie, but a lasting and eternall Libertie we doe defend. And as men do highly esteeme small things if they bee but fauours from great ones, and doe value things at the rate they cost, or reioyce in them for the goodnesse they haue or the benefits they bring: If Princes fauours bee so much esteemed, and Souldiers skarres so charily kept, Diamonds of so great value, and Orientall Pearles, so much set by: At what rate should this Libertie be valued? how dearely prized? how much desired? and how valiantly defended, by all that
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heare of the excellencie thereof, and are entred within the limits of the same? Let Libertines then, bee as presumptuous, and lawlesse, as they list: and Iewes as enuious, as they may: and false Christians as carelesse as they are, or as superstitious, as some are knowne: yet wee all, should prize this Libertie, at farre more then our liues worth, much more then Wife, Lands, Friends, or whatsoeuer else might bee most deare vnto vs. And in this Libertie, let vs liue and dye, and for it, let vs constantly stand: and not be so foolish as to begin in the Spirit, and seeke perfection by the flesh: to subiect our selues, to Iewish Fables, to stretch out our neckes to receiue that heauy yoke, to turne againe to that Prison wherein the Iewes were shut vp: to those weake and beggerly elements, and be bond-slaues to them, to goe againe to the Schoolemaster, as if wee had not yet learned Christ. To leaue the contemplation of the present body for the emptie shaddowes: like mad men, to flie from the day light, to the twilight: Knowing now, that those shaddowes were for the present, *vina*, but neuer (as the body) *viuificantia*; they were once quicke, but not quickening: But since that, they had a time, wherein they were *moribunda*, about to dye, after once *Iohn Baptist* appeared in his Ministerie, *Luke 16. 16.* a time, in which they were *mortua*, when once the veile of the Temple was rent: at the death of our Lord Iesus; *Mat. 27.* And albeit, they had also a time of *solemne Buriall*, wherein their *Funerall Obsequies* were dispatched: as namely, while the Apostles tollerated Circumcision, as appeareth by the circumcising of *Timothy*, *Act. 16. 3.* and the

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vindicating of Libertie, from Circumcision by refusing to haue *Titus* circumcised, Gal.2. Yet now they are, long since become *mortifera*, deadly to all that turne backe againe vnto them, seeing they doe question thereby the validitie of faith in *Iesus*; and doe become *debtors to the whole Law*, and *Christ* is made of none effect, vnto them, they are fallen from grace. Gal.5.1,2,3,4. So that by this Libertie, and onely by this, haue we all the comfort we doe enioy. And whosoeuer dare, either oppose it, or scorne it, or at all limit it in any fleshly manner, as by forbearing of meates, or by legall obseruation of dayes: they are they, who at least ignorantly, doe scorne *Gods loue*, set light by *Christs Merit*, and doe set themselues against the *Truth of Gods grace*, for which and in which, wee doe with comfort stand. And yet notwithstanding, the Law Morall stands firme, not abolished, but established by this doctrine, and of it we say, that *hee that obserueth the whole Law and faileth in one point, is guilty of all*, 1am.2.10. And except our righteousness doe exceed that of the *Scribes and Pharisees*, there is no entrance for vs into the *Kingdome of God*, Mat.5.20. But this exceeding righteousness, is not ours, but *Christ*; as is before shewed, for that *all ours, is as filthy rags*, Isay 64.5. And who can bring a cleane thing out of filthinesse? Iob 14.4. And we haue learned, with holy *Paul*, to esteeme all other righteousness, but that of faith, as dung and losse, Phil.3. This is the Righteousnesse of God by Faith vnto all, and vpon all that doe belecue, Rom.3. & 9. we seeke no promise, by the *old*, but by the *new Covenant*: not by the *Law*, but by *Faith onely*: the

Law Morall, is of force, but not fulfilled by the *flesh*, but by *Faith* onely. So that by Christ wee doe fulfill both the *Forme*, and the *Truth*: the *Letter*, and *Spirit*: the olde and new Couenant. By Faith, wee are *formally righteous*, according to the Lawes exact rule: by Love *truly righteous*, according to the Morall Truth of the same Law. So that by this the Morall Law is confessed to be still *holy, iust, and good*, if lawfully vsed, 1.Tim.1.8,9. It serues still to conuince all men, of sinne, and to bring them to Christ, for perfect obedience, and full satisfaction; yea, so farre are wee from granting the Laws abolishing, in part, or in whole; that we still affirme God will bee *euer iust*, and transgressors shall neuer escape his *terrible and powerfull hand*. Neither shall this Law lose its force in all sorts of men, yea, in the godly themselves, to *weaken* the old-man and to *humble* them daily, vntill it may bee triumphantly said, *O death! where is thy sting? O Hell! where is thy victorie?* The sting of death is sinne, and the strength of sinne is the Law: But thanks bee vnto God who hath giuen vs the Victory through our Lord Iesus Christ, 1.Cor.15.55,56,57. And this is that, by which all *Enmitie* is *slaine*, and *Peace* made: yea, all that beleue, whether Iewes, or Greekes; Male or Female; bond or free; haue free accessse by one Spirit, to worship the Father, through the Sonnes mediation, and this Liberty is part of that *Glorie*, which the very *Angels* themselves desire to behold, 1.Pet.1.22.

CHAP. III.

*Answeres to some Obiections, which seeme to be
against this Libertie.*

HAuing now expounded, and testified, there are some Questions to bee examined, that doe concerne this Liberty; that all lets being remooued, the imbracing thereof, may be the more boldly perswaded, to all that shall acknowledge so glorious a condition, and the contrarie appeare as it is an intollerable bondage, too heauie for any to vndergoe.

Obiect. And first, some say: If it bee so, that the Law Morall is still of force, why then haue wee left off the Seuenth Day Sabbath, which that Law expressly inioynes, our Lord obserued, the Apostles were taught to keepe, and did obserue after Christs death and Resurrection?

Resol. The answer is: That a *Sabbath* wee doe keepe, and a Seuenth Day wee doe still obserue *unto the Lord*: yet not that Sabbath, nor that Seuenth Day; so wee haue learned to obserue no dayes, nor moneths, nor times, nor yeeres, as that Law inioyned, *Gal. 4. 10.* But wee haue learned to esteeme all dayes alike, in respect of *that Law*, that olde Letters Service, *Rom. 14. 5.* wee are not now so to serue God, *Rom. 7. 6.* A new spirituall service wee are to yeeld. And that a *Sabbath Day*, we doe still acknowledge, it is by vertue of the Commandement it selfe, as farre as it is Morall; which saith, Remember that thou keepe holy the *Sabbath Day*, or remember the Sabbath Day to sanctifie it, as the Lord thy God hath

commanded thee. *Exod.* 20. 8. *Dent.* 5. 12. But all the strife is, what day it must be kept? seeing the seventh from the creation was blessed to that end; and made holy for that purpose. And what God hath blessed, is blessed for ever, what he hath made holy, no man may pollute: He is not as man, that hee should repent; he hath spoken, and it cannot be reversed. This is granted, to be vndoubtedly true: but withall the end must be considered, why that day was instituted, vpon the ground of creation, to be also obserued in that manner: And for this let vs heare the doctrine of the Lord of the Sabbath, where hee saith, That the Sabbath was made *for man*, not man *for the Sabbath*. *Mar.* 2. *Matt.* 12. If then man were not made for the Sabbath, but the Sabbath for man, God may also dispose and change it for mans good, for whom it was made as well in the day it selfe, as the manner of keeping it.

Neither may it be said that the day remaineth any longer blessed and holy, then man for whom it was made, and whom it serueth, can receiue holinesse and happinesse thereby. Seeing man is not subiect to it, but it is subiect to man, by vertue of *Christs Lordship*, which as the Sonne of man he hath of the Sabbath. *Mark.* 2. 27, 28. And as it partly appeareth by some bodily labours which Christ himselfe commanded some to doe in case of necessitie: as to take vp their beds, and goe to their houses, which some held vtterly vnlawfull, at that time; and by that the Priests might without scandall, kill, and dresse, and offer the sacrifices on that day. *Mat:* 12. And Children were also circumcised, on that very day.

day. *Iohn* 5. 8. 9. *Iohn* 7. 22, 23. Now then as with the destruction of Israels common-wealth, the holy temple, which served their use was destroyed, and the holinesse vanished: and Canaans blessednesse is also gone: as it stood distinguished from other lands: And all mans holinesse, and happinesse naturall is now vanished: the Iewes prerogative, above all other nations abolished: So also the holinesse, and blessednesse of that seventh day, is vanished, and quite done away, with the death and destruction of man himselfe. Indeed had man to this day, retained, and continued in his first estate, that day had retained its first blessednesse, and continued its holinesse still: but as little comfort as man hath left in himselfe at this day, of any holinesse or blisse, by vertue of creation, so little benefit shall man find in that daies observation, on that ground, and in that manner as it was enjoined. And instead of blessednesse, and holinesse, which he may for a while fondly expect, by observing that day: he will soone find the great averages of curses, which he runs daily into, by that laws transgression. So that if God at this day, did require that dayes observation, in that manner no flesh could stand with any comfort before his maiestie. As for their Argument, *à principio*, from the beginning. Man himselfe hath bene also from the beginning, yea mans creation is more ancient then that daies institution: yet as that proves not mans blessednesse, now, by that his creation is so ancient, vnlesse he seek it another way: so is that no sound reason, to prove that day to bee now obserued by man: seeing wee haue many probabilities, that it was neuer obserued

till Manna was giuen, *Exod.* 16. *Nehem.* 9. yet none dare question the truth of the obedience of the holy fathers; in all morall things vntill that time, *Gen.* 26. 5. And after it was declared vnto that one peculiar people, in that one Nation, how it was obserued, all the Prophets voyces doe plainly testifie, *Ezech.* 20. *Amos* 8. And it is most cleare that vnder those termes of keeping that Sabbath, the rest was figured, into which beleeuers doe now enter, *Heb.* 4. 1, 2, 3, 4. And it is as euident, that the same seuenth day Sabbath *Exod.* 20. 8. was a shadow in respect of the day of a good thing to come, *Col.* 2. 16, 17. And so part of the hand-writing of Ordinances: pertaining to the law of Circumcision; of that Law of commandements contained in ordinances, which is now blotted out, abolished, and quite remoued: as a shadow is obscure, cold, fruitlesse, and vanishing as of no vse, the bodie bring once come, and in comparison thereof to be reiected, and imbraced no longer by any at all. And as it were madnesse for a man that had the portraiture of his friend, when his friend were once come, to gaze still on his picture: so were it for vs that haue now the body of all shadows, to be detained in the contemplation of the shadow any longer. Now in testimonie of that rest, the true bodie of that shadow, we doe still celebrate a Sabbath, because a rest: yea the same rest then figured, and on that day obscurely preached, is still to be entered, and is more clearely reueiled; though the perfection thereof, not felt, but onely beleeued, and expected in the season thereof. And why may not the Prophets voyces be vnderstood of our day, as of theirs,

theirs, seeing the Apostle *Peter* is bold to say, that not to themselves, but to vs, did they *minister the things*; which are now reported unto vs; by them, which haue preached the Gospell. 1. *Pet.* 1. 12. And we affirme that the Sabbath, then so exactly required, and now acknowledged, though on different daies, being reiected, all Gods worship is violated; and all order and decencie quite ouerthrown. And what if our Lord did obserue that seuenth? doth it therefore follow that wee must obserue it? Was not he made vnder the Law? and content to be subiect thereunto, to *redeeme vs from it*? and to set vs at libertie from that intollerable burthen, and heauie yoke of obseruation of daies in that legall strictnesse, which we, nor our fathers were able to beare? *Act.* 15. 10, 28. *Gal.* 4. 1, 2, 3, 10. *Matth.* 11. 28, 30. That Law could yeeld vs no life, by any such obseruations, *Rom.* 7. 10. *Rom.* 8. 3. but rather death and condemnation. Neither may we now be circumcised, because so was Christ; nor stay, till the age of thirtie for Baptisme, because so did Christ: Nor so much as dreame of any endeouour of impossible things, lest wee thereby arrogate so much strength to our selues, as no man was euer yet knowne to haue, Christ onely excepted: or derogate from that all-sufficiencie of Christs formall obedience, which he onely, and truely, for vs performed. And whereas our Lord commanded his Disciples to pray, that their flight might not bee on the Winter, or *on the Sabbath*, *Matth.* 24. 20. That may as well point at our day, as theirs: seeing our Lord spake all in parables, before his death and resur-

resurrection, *Mat. 13. 34. Ioh. 16. 25.* And it might parabolically denote, that they should pray, that they might not be vtterly extirpate, and rooted out, as they must be, if surprized in the Winter, when they cannot flie farre; or on the Sabbath day when they were secure, and not willing to escape or take flight at all. For that if they be set vpon, when they were either vnwilling, or vnable to escape, they must then perish, and be vtterly destroyed for euermore. The sum then of that Prayer is, that God would lay no more vpon them then they were able to beare, but giue them an issue with the triall, *Math. 6. 13. 1. Cor. 10. 13.* As for the Apostles obseruing that day, as the manner was, and according to that present custome: It was that they might become all things to all men: that if it were possible they might win some, *1. Cor. 9.* And for, this cause was *Paul* a Philosopher at Athens, a Iew at Hierusalem, a Gentile at Antioch, he made vse of all places, tooke advantage of all assemblies, and neglected no fit times to publish the Gospel, that, if it were possible, some might bee saued. And if of conscience hee kept it, why find we not one word, in all his so large, fluent, and excellent Epistles, saouring that way? nor in that holy Historie of the Apostles acts, but many denoting that Sabbaths abolishing, and the practise of meeting on our Sabbatisme or Lords day. And if that day were granted, & might by some few in our Church be obserued, as it was inioyned, what an intollerable yoke, and heauie burthen were this for old folkes, and young children? How many questions would it breed about kindling fires? dressing meat,

meate, and many other such things? How should some Nations bee vtterly excluded; who can neuer keepe it so by reason of the temper of their climate? And by this any face of a Church shall be vtterly denied these many hundred yeeres, the iudgements of our owne Martyrs questioned, and our owne present reformed, and glorious Churches quite excluded. Let one such absurditie be but granted, and a thousand follow. But it is further affirmed by vs:

That the reason or ground, the very *Basis* or foundation of the Sabbaths obseruation, is now changed, therefore the day is also changed. The reason of that Seuenth dayes rest, was Gods owne rest; from the worke of Creation, *Exod. 20. 9. 10.* And the Apostle to the Hebrewes, vrgeth expressly another certaine day of *hearing*: and pressing the absolute necessitie of mutuall exhortations, for the holding fast of our confidence, *Heb. 3. 6, 7, 8, 9.* in the prosecuting of that argument, to the conclusion thereof, in the tenth Chapter where hee vehemently enforceth, the cleauing close to holy assemblies, vpon the hazard of wilfull sinning, and vtter departure from the faith, out of which there is no recouery, and for whom no Sacrifice is left, *Heb. 10. 23, 24, 25, 26.* By the way, in the fourth Chapter hee speaketh of the vniuersall Day of grace, by saying, *To day*, and on this day, telleth vs of a particular Day, of hearing that quicke and powerfull Word of God: so that as on that Day of the Law, there was a Day of hearing, that other Seuenth Day, *Heb. 4. 4, 5.* so on the Day of the Gospell another Day, yet a certaine knowne Day, and one of the seuen still remayneth

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for hearing. The wordes are plaine, that hauing spoken of the rest, into which by Faith we enter, *Verse 3.* hee confirmeth this rest, by a place out of the Psalmes, *As I haue sworne in my wrath, if they shall enter into my rest.* The day on which this rest was proclaimed, was instituted long before; for the works from which God rested, and for which he ordained that Day of rest, were finished from the foundations of the world. This is in the next Verse confirmed by another Scripture prooffe thus: *For hee spake in a certaine place, of the Seuenth Day, on this wise: And God did rest the Seuenth Day from all his worke, Gen. 2. 1, 2.* And in this place, saith he againe, *If they shall enter into my rest.* Whereupon the Apostle inferreth, *Seeing therefore it remaineth, that some must enter therein, and they to whom it was first preached, entred not in because of unbeliefe: Againe, hee limiteth a certaine Day, saying in DAVID, To day, after so long time, as it is said, To day if you will heare his voyce, harden not your hearts.* And by the way mentioning also Canaans rest, which yet was not this rest, hee vpon all this concludeth for a Sabbath daies obseruation thus; *There remaineth therefore a keeping of a Sabbath to the people of God, Heb. 4. 9.* As if hee should haue said, in other words thus: Seeing it remaineth, that a rest is still for Gods people to enter, and that the olde Sabbaths rest was not it, nor yet Canaans Land: but that at this day, the same rest typed by both is offered to beleeuers: there is therefore also left a Sabbath Day to Gods people, that so this rest may be preached vnto them, as it was to the Iewes in *Moses*, and *Dauids* times. And this will bee cleare, if the proprietie of those words bee but duly weighed:

weighed : *Relinquitur itaque Sabbatismus* : There remaineth therefore (not *κατάπαυσις* but *σαββατισμός*) a keeping of a Sabbath, (as in the margin of our last Translation it is truly rendred) *to the people of God*. Not a rest onely, but a Sabbatisme also to heare of that rest, haue Gods people left them at this day. The reason followeth that it cannot be meant of the seventh before mentioned, *Verse 4.5.* where mention is made of Gods peculiar rest; but of another day noted by another kinde of rest, thus; *For hee that is entred, (ἐἰς τὴν κατάπαυσιν) into his rest, hath ceased from his owne Workes, as God did (αὐτὸ ἔργον ἰδὼν) from his.* So that the Apostles reason, *Verse 10.* stands on these wordes. As God rested from the workes of Creation, and instituted a Sabbath for his owne people, at that time, on the very day of his rest: so also Christ hauing rested from his owne workes, hath ordained a keeping of a Sabbath, on the day of his rest for all Gods people. Christ Iesus who passed into the Heauens had a day, wherein hee gaue ouer his workes, as God a day whercon hee ceased from his: If this day of Christs rest, differ from that of Gods, why should we not keep a different Sabbath? Christs peculiar Day of rest from his owne proper workes, notes a peculiar Sabbath Day: The daies differing, the Sabbath may not be the same: so that two seuerall Sabbath Daies haue beene instituted by God and Christ: one now abolished with the olde Couenant, the olde Letter, the olde Man: the other established by the new Couenant, for the new seruice to the new Man: so that *old things are passed away, and all things are become new, 2. Cor. 5.* Two seuerall

Sabbath daies, daies of meeting, certaine knowne daies, offering to the Iewes then: and to vs now, one & the same rest, the rest of Faith, the true & vndoubted entrance into that euermore rest, which we shall enjoy in Gods presence for euermore. So that to shut vp all of this place, I doe frame this argument. The first Sabbath is ended, and a new Sabbath ordained by Christ: But no new Sabbath can be understood to be ordained by Christ besides his glorious Resurrection Day: Therefore the olde Sabbath is now ended, and the Lords Resurrection Day succeeded in place thereof. And the very Day of Christs rest was that Resurrection Day; then hee entered into his Glorie, *Luke 24. 7. 26.* that was the day of his exaltation: *Ephes. 1. 20.* Then became he the head stone of the corner, *Psal. 118. 22.* The head of the Church, *Ephes. 1. 22. and 5. 23.* Gaue gifts to men, *Ephes. 4. 8.* as on a chiefe Festiuall Day, *Nehem. 8. 12. Esth. 9. 22.* prooued his Resurrection, *Luke 24. 39.* preached his ascension, *Iohn 20. 17.* Gaue the Holy Ghost, *Iohn 20. 22.* and authoritie to the Apostles, to binde and to loose, to remit and retaine sinnes. Verse 23. Opened their vnderstandings, to vnderstand the holy Scriptures, *Luke 24. 45.* Powred out more abundantly the gifts of the Holy Ghost, *Act. 2. 1, 2, 3, 4.* Gaue Peter power to conuert so many thousands, Verse 37. 41. All were on that Day baptized, Verse 41. The Church established and manifestly distinguished, Ver. 44. The Disciples met on this day at breaking of Bread, *Act. 20. 7.* This Daies Festiuitie was instituted in the Churches of Corinth and Galatia, as appeares by the Almes appropriate thereto, *1. Cor. 16. 1, 2.*

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The Reuelation opened to *Iohn* in Patmos, *Reuel. 1. 10.* It was knowne to the seuen Churches of Asia by its owne name, as a peculiar Day. Thus to the Law all daies are now alike : yet to the Lord a Day, yea, a Sabbath Day, one of the seuen is to bee obserued : alike to the Law, for that to the Law we are all dead, and a dead man keepes all daies alike : yet wee who are raised againe from the dead, *Ephes. 5. 14.* wee that liue no more the life of the flesh, but by the power of the Spirit, not according to the flesh, but to the Spirit; doe set apart weekly one day of seuen for the Lords Service : which very day, as is prooued, *Paul* writing to the Hebrewes, (according to his wont, endeavouring to speake to their vnderstanding) calleth a Sabbatisme, *Heb. 4. 9.* And to the Gentiles, a day to the Lord, *Rom. 14. 5, 6.* And *Iohn*, expressly the Lords Day, *Reuel. 1. 10.* This is then the Day which the Lord hath made : and if any be contentious for that other day with the Iewes, or deny any Sabbath Day, and so would leaue it as a bare Ordinance of man, with the Libertines; or haue both daies obserued with the Ebionites: wee answer them all, *Wee haue no such custome, nor the Churches of God, 1. Cor. 11. 16.*

Obiect. As for that Law of difference of things for food, *Leuit. 11. Deut. 14.* if any say such a Law hath beene euer, and precisely obserued by Israels Common-wealth, while that Iewish Politie stood, and that all sorts of transgressors are terribly threatened, and for it the Israelites were (chiefly) reiected.

Ans. The answer is: It is true that a difference was put euen in Paradise; between things for food: and after mans expulsion therefrom, a difference held be-
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tweene things for Sacrifice: and say for food: yet was that difference taken away, when *Noah* had free libertie to eate of euery moouing, liuing thing; as of the greene herbe before he had eaten, *Gen. 9. 3.* And albeit, after that againe, another limitation was made to one peculiar people, when God began to distinguish betweene the Nations, and chose to himselfe one peculiar Nation, to be his owne people, *Leuit. 20. 24, 25.* yet was that difference of wholesome Creatures no longer continued, then all Mankind remained seuered by that partition wall, *Ephes. 2. 14. Acts 10. 28.* But when once the fulnesse of time was come, and by the blood of *Iesus* all things were reconciled, to God, *Col. 1. 20.* which were before in bondage, and seuered for mans transgression, *Rom. 8. 20. 21.* then God also declared to *Peter* by a Vision, that such obseruations put no longer difference betweene men and men. But as hee himselfe had mixed all sorts of Creatures in one Sheet, and none of them might any more bee termed vncleane: seeing out of Heauen they came, and into Heauen were againe received, so *Peter* by that learned, to esteeme no man from thenceforth vncleane, for any want of legall clensing, or by reason of the practice of that Lawes transgression, *Act. 10. 11, 16, 28.* And hath now taken out this Lesson, That it is *Faith in Christ Iesus*, that is, required of euery man, for his acceptance with God, *Heb. 11. 6.* For so *Peter* after confesseth, in the face of a Councell, that God put no difference betweene himselfe and the Gentiles, after their hearts were purified by faith, *Act. 15. 9.* And by this it may appeare, that this Law ceased, and had its period, by that *Cornelius*

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Cornelius a Gentile, and not observing the Law, but onely exercised in those powerfull Duties of Fasting, Prayer, and Almes-deeds; was by Faith accepted, as well as *Peter*, who till that time not onely beleueed as now *Cornelius* did, but also was able with boldnesse to protest before God, that no common or vncleane thing had euer entred into his mouth: so the Churches of Iudea, were all zealous of the Law, *Act. 21*. The Churches of the Gentiles, obserued no such things, *Gal. 2*. And these accepted, and as famous Churches as any of those: and *Paul* speaking expressely of daies, and meates legall, concludes thus, *I know and am perswaded by the Lord Iesus, that there is nothing common or vncleane of it selfe, Rom. 14. 14*. That is, if mens hearts bee purified by Faith, *Titus 1. 15, 16*. Then *all things are pure to them*. That is, all such things as that Law made vncleane for food: Those things which some through weakenesse (giuing heed to Iewish Fables) esteemed vncleane. As for that threat to the Gentiles, which seemes so terrible, to such as vnderstand it not aright, it is nothing else but a powerfull application of the Prophets speech, to the present hypocriticall Iewes, who stood so much on their Prerogatives and Priuiledges, and their segregation from other Nations, and yet by their secret abominable practises, did breake downe that partition wall with which for the present, they were seuered from others, by doing the same things, or as vile, which they so much abhorred in the Gentiles practise. To them the Prophet saith in effect, that when the Gentiles Church shall be come in, and all promises accomplished, euen to that nation, and people

people of the Iewes, that then shall follow a day of vengeance: wherein God shall come with fire, and sword, in terrible indignation, against all that haue abused his long suffering and patience, whether Iews or Gentiles; and at that day, thole present hypocrites to whom he then spake, shall share in torments with the whole world of damned men, *Isa. 66. 12, 13, 16, 17.* Neither is it any prophetic at all of any carcers of Swines flesh, at this day, but at that time; for so speaketh the Text in the present tense *Sanctificantes*, or *Qui sanctificant*, *They that doe sanctifie themselves*: and not in the future tense, they that shall.

And if any say, we are commanded to touch no vncleane thing at this day: Let the occasion of that precept be but duely considered, and it is cleare that there is onely meant the pollutions of Idols, and the vncleane nesse of vnbeliefe, *2. Cor. 6. 17. Tit. 1. 15, 16.* And whereas some may vrge the words following, where the filthinesse of flesh and spirit is mentioned, *2. Cor. 7. 1.* Let them withall consider the reason of such cleansing: Namely, the *spirituall perfecting of holinesse in the feare of the Lord*; and by that this will appeare to be no legall vncleannesse, especially of things for food: for then a legall cleansing should be inioyned, but such as reade that chapter thorowout, shall find it to be the filthinesse of the whole old man; from which we are to be *purged by true repentance*, as appeareth plainly in the same place: for as our perfection is wrought by degrees, and not all at once, so are we purged and cleansed by degrees, and not all at once, as the flesh may be by any legall cleansing: so that such as haue learned to
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put a difference betweene the old, and new man, they also know the diuersitie of feeding them: the outward man, by the mouth, *Math. 15.* the inward man, by the eare, *Isai, 55. 2, 3, 4.* And such doe as well know, that whatsoeuer goeth in at the mouth for food, defileth not the man, *Mar. 7.* For that it commeth forth from the heart, which defileth a man. And lest any should say, that the heart lusting after vnlawfull things, the man is defiled, though they be neuer eaten, or touched: Let it be granted, and as long as the Law was of force, it must needs be so; but now all things sold, or vsed for food, are become lawfull, as the Apostle witnesseth, where hauing spoken expressly of eating, and of things offered to Idols, hee also immediately concludes, that all things, and so euen those things were lawfull for him, and aduise the Corinthians, and vs in them, not to make scruple to buy, whatsoeuer was sold in the Shambles, and to eat whatsoeuer thing was set before them, at an vnbeleeuers Table; without asking any question for conscience sake, *1. Cor. 10.* So that all things being now lawfull, the heart cannot lust after an vnlawfull meat: And the heart must be established *with grace, and not with meats,* *Heb. 13.* And let it bee granted, that for this principally the Iewes were cast off, and scattered amongst other people, was it not iust with God to cast them off who brake downe the wall of partition, by which God had seuered them for that present time, if they would pull vp the hedge themselues, with which they were iuironed, and were plagued for it? what

is that to vs, that were neuer, nor are not now paled in at all in that manner? *Leuit. 20. 24, 25.* nor limited by any such fleshly bounds?

Let vs not then admit any such impossible burthen, which though wee of this Nation might be able to beare, yet farre be it, that such neighbour-Countries should be excluded, who abound not in such plentie as we doe, nor can possibly obserue it, at any time. And by this Doctrine, we shall call in question all Churches these many hundred yeares, all Histories will proue maimed, and many false, yea the Apostle *Paul*, cannot escape our censure, nor his Epistles be esteemed sound: The Historie of the Apostles acts, altogether defectiue, seeing it mentioneth so many famous Churches, and not a word of any stir or tumult for such a legal reformation, nor any mention of such Iewish cleaning. And it is no wonder, that the Arch-enemie of our soules hath layed about him to haue this Doctrine broached, *1. Tim. 4. 3.* and had somewhat preuailed; seeing it is the onely readie way to set Gods people at oddes and continuall iarres, to comber them with daily and needlesse scruples wherein he delighteth. But wee haue learned better things, blessed be our great and good God: and we are able to conclude, that, If that Law of vncleane meates be still of force: then some man, or some thing were now to be held vncleane by that Law: But no man, *Act. 10. 28*: nor any thing, *Rom. 14. 14.* is now to be held vncleane by that Law. Therefore that Law of vncleane meats is not now of force: And we say further, that Such

as are buried and risen with Christ, are no longer subject to the hand-writing of ordinances, *Col. 2. 14.* But all belecuers are buried and risen againe with Christ. Therefore not subject to the hand-writing of ordinances, of which, difference of meats and days is a part, *Col. 2. 16.* Or, such as are free from the hand-writing of ordinances, may not be censured for eating things forbidden by that Law, *Col. 2. 14, 15, 16.* But all that truely belecue, are free from that hand-writing. Therefore they are not to be censured for eating things forbidden by *Moses* law. And as for choice, we know that if of necessitie we must at first trust tradition, bee guided by our parents and elders, to know what bookes to make choyce of, who be our owne parents and Princes? and which is the best translation, and that it is neerest to the originall languages? whether we be baptized or no? Then may we be also directed by them in the choyce of our food, till we our selues are able to discerne what is most agreeable, yeeldeth best nourishment, and is most expedient for our own bodies. Our Lord Christ hath so said euen of euill parents, that they know to giue their children good things, *Matth. 7. Luk. 11.* And holy *Paul* hath taught vs to receiue meat of vnbelecuers; and we know, that nothing which men vsually eat, is to be refused for conscience sake. So that Infidels be not hardened, nor such as are truely weake and not obstinate, offended thereby. If then our hearts be cleane, all is cleane: If that be impure, there is nothing cleane, nor will any legall puritie bee ought auailable. Let vs all then, bee sure to

cleanse the inside first, let that be truly purified, and then are we safe, and shall so remaine. If our hearts accuse vs not, we shall haue increased boldnesse before God: and if he be for vs, who can hurt vs? But if our hearts accuse vs, God is greater then our hearts, and knoweth all things: and Blessed is the man that condemneth not himselfe in that which he alloweth, *Rom. 14. 22.*

The Doctrine now being cleare: if any haue stumbled by my word or example, let me perswade them especially to embrace the same, and not any longer to be yoaked with that heauie yoake. And let mee intreat them, for their owne soules sake, that though erred they haue with me and others, yet heretickes they shun to be. Seeing an hereticke is in a desperate condition, if truly an hereticke, in the most strickt sense: for that such an one is he, who hauing chosen an opinion to himselfe, and is so clearly conuicted by the holy Scriptures, that *he is damned of his owne conscience*, yet through pride of heart, chuseth rather to be reiected, and to forsake the fellowship of the Church, then to forsake that Errour which he hath defended; *Tit. 3. 9, 10.*

If then thy state be not yet so desperate but that thou canst plead ignorance before God of any such due conuiction; beware now of selfe-loue and desire of singularity, leane not ouermuch to thine owne iudgement, shew thy true humilitie, by esteeming others better then thy selfe: Withstand not Gods grace, oppose him not any longer: be not like the deafe Adder, which stoppeth her eares, and will not be

bee charmed : Despise not thy mother the holy Church, in which thou hast receiued all the good thou hast, if any at all. Consider, how she gaue thee entertainment, at first by Baptisme : hath since that called thee by the voice of her Teachers, & powerfull ministers of the Word, and Sacraments ; doth daily stretch out her hand to afford the bread of life, and water of life ; offers thee the holy Scriptures, with their true interpretation, and doth now wait for thy returne to her vnitie, with many a grievous groane, and salt teare : being readie euerie moment to receiue thee in the lap of her mercie, and to dandle thee on the knees of her loue : Bee not then the Author of thine owne woe : plunge thee not wilfully into needlesse miserie. Blame not thy Mistresse for giuing thee some correction for thy pride : Heare the Angel speaking to thee in *Hagars* person, *Whence camest thou? And whither wilt thou goe? Returne to thy Mistresse, and humble thy selfe vnder her hands, Gen. 16. 8, 9.* How long, I say, wilt thou loue simplicitie, take thy pleasure in scorning, & hate sound knowledge? And vnlesse thou canst proue, that thy calling is extraordinarie, and that by the ceasing of all ordinarie sending and calling ; and canst cleare it, either to be of God himselfe, or of some extraordinarie person ; or by extraordinarie motion of Gods holy Spirit, as *Moses, Aaron, and Phineas* : and canst confirme it, by that thou teacheth no other doctrine, then what hath beene taught by former holy men : by that thy life is beyond all other mens, in the glorie of an humble, mecke,

mecke, bold, patient, quiet, and discret conuersation: by the furniture of admirable gifts, beyond all of that time without any exception; and by the manifest attendance of Gods immediate power, in thy protection and aide; 'as *Jeremie, Iohn Baptist, Paul,* and all extraordinarie men. If not, I doe reuise vnto thee, that thou shalt rue thy obstinacie, and bewaile thy stubbornnesse, here, to Gods glorie, in thy blessed change; or else be ruined by thy folly, and howle for evermore, without any remedie. Then shalt thou say, in the anguish of thy soule, and bitterness of thy Spirit, *How haue I hated instruction, and my heart despised reproofe, and haue not obeyed the voyce of my teachers, nor inclined mine eare to them that instructed mee!* Suspect thy selfe then in time, while it is yet called to day, & feare thine estate, in respect of thy being alone. Thou knowest the Prouerbe, *Woe to him that is alone when he falleth, for he hath not another to helpe him vp.* First, thou separatst, and then thou fallest, and who shall thenceforth lend thee his hand? Consider that the holy Scriptures, are not left to *euery priuate mans interpretation*, 2. Pet. 1. But when the same holy Spirit interprets them, by whose holy motion they were first spoken, and penned; men indued with the same holy Spirit, shall not oppose that interpretation. Dost thou thinke, that thou onely, and such as thou art, haue the Spirit of God? I hope thou art not so absurd; and if others haue the same Spirit of God, why doe they not assent at all vnto you? And let mee mind thee of that Euangelicall proclamation

mation of the Church her peace, through the true knowledge of God: so that *the Wolfe, the Lambe, the Leopard, the Kid, the Calfe, the yong Lion and the fatling shall dwell and lye downe together, and a little child shall lead them, Isa. 11.* And ~~the~~ Church Officers shall be Peace, and her exactors Righteousnesse, *Isa. 60.* yea, and Peace shall be extended to her like a River, *Isa. 66.* The perfect worke of Righteousnesse shall be Peace, *Isa. 32.* and Righteousnesse and Peace are inseparable companions.

And let me wish Mercy and Peace to all the Israel of God: and aduise you all to liue in peace, and if it be possible as much as in you lyeth, *liue peaceably with all men, Rom. 12.* that the God of loue and peace may bee with vs and abide with vs for euermore. And let me say to all that liue yet in the bosome of Gods Church: *We are Brethren, why should there be any strife amongst vs?* What is the reason we are so deuided in affection? why doe we *bite and deuoure one another?* why are there any inclinations to Sects and Schismes, Diuisions and Tumults, and so great Wrath? Is not Ignorance the cause of all? Whence is Contention but from Pride? and where resteth Pride but in the bosome of Fooles? As then we desire to approue our selues wise and well instructed in the wayes of peace, *Let vs submit one to another in the feare of God,* according to that decent order and comelinesse in which wee are set. Let vs in giuing honour preferre one another; let vs first make sure at home, *cast the beames out of our owne eyes,* proue our selues to be in the Faith. This being done,

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we shall soone take notice where it is effected, and so come to the true knowledg, and due acknowledgement of the Church whose worke we are. No member would then exalt it selfe against the bodie, but rather shew it selfe to bee of God, who is not the author of confusion but peace.

And for my part I haue resolved, for time to come, to leaue Kingdomes to the guidance of Kings themselues, and Churches to the gouernment of Chiefe Church-men: And I know that in indifferent things, there is such a thing, as *Mos populi Dei*, to be regarded. The Church her custome was of some credit in *Pauls* time, *1. Cor. 11. 16.* And I acknowledge that in doubtful things, controuerted in the Church; *totum est parte maius*: Vniuersality may beare it, when onely bare Consequences are vrged, that may bee paralleld with like Consequences by the greater part. And I say, that *Turpis pars omnis toti non congrua*: That part is deformed which agrees not with the whole: and in all things not to bee decided by euident Scriptures.

I doe also say (with those Fathers of the first Nicene Councell, τὰ ἀρχαία ἢν κρατεῖται, *Mos antiquus obtineat*) Let old Customes carrie it. And if any say I doe hereby vilifie my selfe: I answer, I will be yet more vile, if humble submission to my holy Mothers Authoritie, be to be esteemed basenesse. And I doe heartily desire all that beare good will to Sion, to pray feruently for mee: that as I am now happily returned to the vnitie of Gods Church: so I may continue stedfastly, in the valiant, and constant defence

fence of the peace thereof, that so my last fruits may be more then the first, and my last workes better then the first; that it euer I suffer againe, (as I am most readie) it may bee for the Church, and not in the least shew against it; and for no trifles, but for the Truth and power of Godlinesse. And that as I haue beene stout for *Moses*, and *Christ* together: so I may bee as resolute for *Christ* alone. That I may neuer separate what God hath ioyned, nor ioyne what he hath seuered. And the same doe I wish to all my Countrymen, that all quarrels may bee ended, for such outward things, as are not of the essence of true Religion; and that all our strife may bee to out-strip one another, in the power of sound Loue: that being alreadie fellowes of one Family, sonnes of one Father, children of one Mother, liuely stones of one buildings, branches of one Vine, Sheep of one Fold, members of one body, yea, one bodie and one spirit; so wee may discover the truth of this by remaining of one minde, and the same iudgement: and the rather because we liue in the last times wherein the day hasteneth, and is euen at hand, wherein we shall be all tryed: whether wee be Gold or Drosse? Wheate or Chaffe? precious Stones or Stubble? Now neuer did God rise earlier to send his Seruants vnto vs, then hee doth at this day: Let vs all strue to make a right vse of this precious time, while it is yet called *to day*.

Let all clense themselves from all manner of troublesome and contentious thoughts, that we may declare our selues to bee at true peace with God, with

all his people, and to keepe a true Sabbath within vs.
 That the God of peace may dwell in our Taberna-
 cles, and the Graces of his Spirit not bee quenched in
 vs: which God grant vnto vs all, euen for Iesus
 CHRISTs sake: To whom with the blessed Spirit,
 be ascribed all Glory, Honour, Dominion, Power,
 Maiestie; and heartie Thanfgiuing, now and for euer-
 more. Amen.

*Non est graue cadere luctantem, sed iacere deiectum:
 Non est perniciosum in praelio vulnerari: sed post vul-
 nus acceptum desperatione curandi medelam vulnerei
 denegare. Sæpe etiam athletas videmus post fre-
 quentes lapsus & deiectiones plurimas corona-
 tos; militem scimus post multas fugas
 virum fortem fuisse, & vi-
 cisse victores.*

Gloriæ cedant cuncta diuinæ.

Jasper Fowler
 FINIS.

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